

THE
CAMBRIDGE
MEDIEVAL HISTORY

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VOLUME IV

THE EASTERN ROMAN EMPIRE
(717—1453)

CAMBRIDGE
AT THE UNIVERSITY PRESS

1923

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THE SELJŪQS.

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the Sultan Mas'ūd ibn Maḥmūd of Ghaznah a complete account of the science of astronomy, and wrote a number of smaller astronomical treatises dealing with the astrolabe and the planisphere. His profound knowledge of astronomy also reveals itself in his work on the calendars of different nations. But perhaps the greatest monument of his erudition that this remarkable man has left is his book on India, in which he gives an account of the religion, philosophy, astronomy, and customs of the Hindus, based upon a wide acquaintance with Sanskrit literature and upon his own personal observations. Naṣīr-ud-Dīn Ṭūsī, to whom reference has already been made as a philosophical writer, was in charge of an observatory at Marghah, several of the instruments in which he himself had invented; in 1270 he dedicated to his patron the Mongol prince Hūlāgū astronomical tables based on observations of the planets for twelve years, for in the midst of the appalling devastation that the Mongols inflicted upon Muslim culture—a ruin from which it has never recovered—they extended their patronage to one science at least, astronomy.

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THE SELJŪQS.

THE rise of the Seljūq power and the history of the various dynasties which were established by princes of that family deserve attention for more than one reason. Not only were the Seljūqs largely responsible for the consolidation of Islām during the later days of the Abbasid Caliphate, but it is from this revival of power, which was, in no small degree, due to their efforts, that the failure of the Crusaders to make any lasting impression on the East may be traced. Further, it is not alone in politics and warfare that the Seljūqs achieved success: they have laid mankind under a debt in other spheres. Their influence may be observed in religion, art, and learning. Their love of culture was shewn by the universities which sprang up in their cities and in the crowds of learned men fostered at their courts. Under them appeared some of the shining lights of Islām. The philosopher and statesman Niẓām-al-Mulk, the mathematician-poet Omar Khayyām, warriors like Zangī, sultans like Malik Shāh, Nūr-ad-Dīn, and it is right to include Saladin himself, were the product of the Seljūq renaissance. To the Seljūq princes there can be ascribed, to a great extent, not only the comparative failure of the Crusades, but an unconscious influence of East upon West, springing from the intercourse between Frank and Saracen in the holy wars. The rise of the Seljūq power

imparted fresh life to the Orthodox Caliphate, with which these princes were in communion, ultimately re-united the scattered states of Islām, and laid the foundations of the Ottoman Turkish Empire at Constantinople. It is impossible to give more than an outline of the important events and characters. The object of the present pages is merely to sketch the rise of the Seljūq power and to mention the states and dynasties by which the territories under Seljūq sway were ultimately absorbed. So numerous were the various Atābegs who supplanted them that sufficient space could not be allotted to their enumeration, which would in most cases prove both wearisome and superfluous.

The period covered by these dynasties lies between the eleventh and thirteenth centuries; the territory in which their rule was exercised extends over large districts of Asia, chiefly Syria, Persia, and Transoxiana. The name by which they are known is that of their first leader, from whose sons the different rulers were descended. This leader, Seljūq ibn Yakāk, is said to have sprung in direct line from Afrāsiyāb, King of Turkestan, the legendary foe of the first Persian dynasty, but this descent is not historical. Seljūq was one of the chiefs under the Khan of Turkestan, and with his emigration from Turkestan to Transoxiana and the subsequent adoption of Islām by himself and his tribe, his importance in history may be said to begin.

At the time of the appearance of the Seljūqs, Islām had completely lost its earlier homogeneity. The Umayyad Caliphate had been succeeded in 750 by the Abbasid, a change of power marked by the transference of the capital from Damascus to Baghdad. The latter Caliphate actually survived until the Mongol invasion under Hūlāgū in 1258, but at a very early period schism and decay had set in. Already in 750, when the Abbasids ousted the Umayyads, Spain became lost to the Caliphate, for ‘Abd-ar-Rahmān, escaping thither from the general slaughter of his kinsfolk in Syria, made himself independent, and his successors never acknowledged the Abbasid rule. The establishment of the Idrisid dynasty in Morocco (788) by Idris ibn ‘Abdallāh, of the Aghlabids in Tunis (800) by Ibrāhīm ibn Aghlab at Qairawān, the supremacy of the Tūlūnids (868–905) and Ikshīdids (935–969) in Egypt, were severe losses to the Caliphate in its Western dominions. Nor was the East more stable. In Persia and Transoxiana, as a consequence of the policy pursued by the Caliph Ma’mūn (813–833), there arose a great national revival, resulting in the formation of several quasi-vassal dynasties, such as the Šaffārid (867–903) and the Sāmānid (874–999); from the latter the Ghaznawids developed, for Alptigin, who founded the last-named line, was a Turkish slave at the Sāmānid court. Many of these dynasties became extremely powerful, and the ascendancy of the heterodox Buwailids cramped and fettered the Caliphs in their own palaces. All these kingdoms nominally acknowledged the spiritual sovereignty of the Caliph, but in temporal matters they were their own masters. The chief visible token of the Caliph

was the retention of his name in the *Khutbah*, a "bidding prayer" recited on Fridays in the mosques throughout Islām, and on the coins. It is extremely probable that even this fragment of authority was only allowed to survive for reasons of state, principally to invest with a show of legitimacy the claims of the various rulers who were, theoretically at least, vassals of God's vicegerent on earth, the Caliph at Baghdad.

It was not alone in politics that the decay of the Caliphate was manifest; in religion also its supremacy was assailed. The unity of Islām had been rent by the schism of "Sunnah" ("Way" or "Law") and "Shī'ah" ("Sect"). The former was the name adopted by the orthodox party, the latter the title which they applied to their opponents. The Shī'ites believed in the divine Imānship of 'Alī, the son-in-law of Mahomet and the fourth Caliph after him. In consequence they rejected all the other Caliphs and declared their succession illegitimate. But they did not, on this account, support the Abbasids, although at first they sided with them. The Abbasids made skilful use of the Shī'ite 'Alids in undermining the Umayyad throne; indeed, by themselves the Abbasids could scarcely have hoped to succeed. Once in power, the allies fell apart. The Shī'ite doctrine contained numerous elements repugnant to a Sunnī, elements which may be regarded as gnostic survivals perhaps, but certainly borrowed from non-Semitic sources. Many held the Mu'tazilite opinion, which denied the fundamental proposition that the Koran is eternal and uncreated. They were noted for the number of their feasts and pilgrimages and for the veneration with which they practically worshipped 'Alī, since they added to the profession of Faith "There is no God but God and Mahomet is his apostle" the words "and 'Alī is his vicegerent (*walī*)."

In course of time numerous sects grew out of the Shī'ah, perhaps the most famous being the Ismā'īliyah, the Fāṭimids, the Druses of the Lebanon, and, in modern times, the Bābī sect in Persia. The kingdom of the Ṣafavids (1502-1736), known to English literature as "the Sophy," was Shī'ite in faith, and Shī'ite doctrines found a fertile soil in India and the more eastern provinces of Islām. On the whole it may be said roughly that the Turks were Sunnīs and the Persians Shī'ites.

At the time of the Seljūqs, when the political authority of the Caliphate was so much impaired, two of the most important Muslim kingdoms subscribed to the Shī'ite tenets. Of these kingdoms, one was that of the Buwaihids, who ruled in Southern Persia and 'Irāq. The dynasty had been founded in 932 by Buwaih, the head of a tribe of mountaineers in Dailam. The Buwaihids rose in power until the Caliphate was obliged to recognise them. In 945 the sons of Buwaih entered Baghdad and extracted many concessions from the Caliph Mustakfī. In spite of their heterodoxy they soon gained control over the Caliph, who became absolutely subject to their authority.

The other Shī'ite kingdom, to which reference has been made, was that of the Fāṭimids in Egypt (909-1171). As their name implies, these

rulers claimed descent from Fāṭimah, the daughter of the Prophet, who married 'Alī. It is therefore easy to understand their leanings towards the Shī'ah. The dynasty arose in North Africa where 'Ubaid-Allāh, who claimed to be the Mahdī, conquered the Aghlabid rulers and gradually made himself supreme along the coast as far as Morocco. Finally, in 969 the Fāṭimids wrested Egypt from the Ikhshīdids and founded Cairo, close to the older Fustāṭ of 'Amr ibn al-'Āṣ. By 991 they had occupied Syria as far as and including Aleppo. Their predominance in politics and commerce continued to extend, but it is unnecessary to trace their development at present. It is sufficient to recall their Shī'ite tendencies and to appreciate the extent to which the Caliphate suffered in consequence of their prosperity.

It will thus be seen that at the end of the tenth century the position of the Caliphate was apparently hopeless. The unity of Islām both in politics and in religion was broken; the Caliph was a puppet at the mercy of the Buwaihids and Fāṭimids. The various Muslim states, it is true, acknowledged his sway, but the acknowledgment was formal and unreal. It seemed as though the mighty religion framed by the Prophet would be disintegrated by sectarianism, as though the brotherhood of Islām were a shattered ideal, and the great conquests of Khālid and Omar were destined to slip away from the weakening grasp of the helpless ruler at Baghdad.

In such a crisis it would seem that Islām was doomed. It is useful also to recollect that within a very few years the Muslim world was to encounter the might of Europe; the pomp and chivalry of Christendom were to be hurled against the Crescent with, one would imagine, every prospect of success. At this juncture Islām was re-animated by one of those periodical revivals that fill the historian with amazement. The Semitic races have proved to be endowed with extraordinary vitality. Frequently, when subdued, they have imposed their religion and civilisation on their conquerors, imbued them with fanaticism, and converted them into keen propagators of the faith.

Islām was saved from destruction at the hands of the Crusaders by one of these timely ebullitions. The approach of the Seljūqs towards the West produced a new element in Islām which enabled the Muslims successfully to withstand the European invaders; their intervention changed the subsequent history of Asia Minor, Syria, and Egypt. The Seljūqs crushed every dynasty in Persia, Asia Minor, Mesopotamia, and Syria, and united, for certain periods, under one head the vast territory reaching from the Mediterranean littoral almost to the borders of India. They beat back successfully both Crusader and Byzantine, gave a new lease of life to the Abbasid Caliphate which endured till its extinction by the Mongols in 1258, and to their influence the establishment of the Ayyūbid dynasty in Egypt by Saladin may be directly traced.

It has already been stated that the Seljūqs derived their name from

a chieftain of that name, who came from Turkestan. They were Turkish in origin, being a branch of the Ghuzz Turks, whom the Byzantine writers style Uzes. An interesting reference is made to the Ghuzz in the famous itinerary of Benjamin of Tudela, whose extensive travels in the Orient took place about 1165. Benjamin speaks of the "Ghuz, the Sons of the Kofar-al-Turak," by which description he means the Mongolian or infidel Turks, as the title Kuffār (plural of Kāfir, heretic), implies. He says: "They worship the wind and live in the Wilderness. They do not eat bread nor drink wine but live on uncooked meat. They have no noses. And in lieu thereof they have two small holes, through which they breathe. They eat animals both clean and unclean and are very friendly towards the Israelites¹. Fifteen years ago they overran the country of Persia with a large army and took the city of Rayy [Rai]: they smote it with the edge of the sword, took all the spoil thereof and returned by way of the Wilderness." Benjamin goes on to describe the campaign of Sanjar ibn Malik Shāh against the Ghuzz in 1153, and his defeat.

Seljūq had four sons, Mikā'il, Isrā'il, Mūsā (Moses), and Yūnus; the names are recorded with certain variants by different writers. They came from the Kirghiz Steppes of Turkestan to Transoxiana, and made their winter quarters near Bukhārā and their summer quarters near Sughd and Samarqand. They thus came under the suzerainty of Maḥmūd of Ghaznah (998-1030), and they embraced Islām with great fervour. The Ghaznavid dynasty was then at the zenith of its power, chiefly through the genius and success of the great Maḥmūd. He was the son of Sabak-tagīn, who ruled under the sovereignty of the Sāmānid dynasty. Maḥmūd asserted his independence and established himself in undisputed supremacy over Khurāsān and Ghaznah, being recognised by the Caliph. A zealous follower of Islām, he made twelve campaigns into India and gained the title of the "breaker of idols." But it is as a patron of learning that he is best known. He established a university at Ghaznah and fostered literature and the arts with a liberal hand. Under him Ghaznah became a centre to which the learned flocked; the poet Firdausī wrote his *Shāhnāma* under the auspices of Maḥmūd.

The migration of the Seljūqs took place at a somewhat earlier period. It is clear that they were already employed in military service by Sabak-tagīn (976-997), the father of Maḥmūd, and before the accession of the latter (about 998) they had begun to play an important part in the political life of the neighbouring Muslim states. Finally, they entered into negotiations with Maḥmūd in order to receive his permission to settle near the frontier of his kingdom, on the eastern bank of the Oxus. According to Rāwandī, Maḥmūd unwisely gave the required permission and allowed the Seljūqs to increase their power within his dominions. The emigrants were then under the leadership of the sons

¹ A circumstance also mentioned by Rāwandī.

of Seljūq. Ultimately Maḥmūd became alarmed at their growing strength, and seizing Isrā'īl the son of Seljūq, caused him to be imprisoned in the castle of Kālanjar in India, where he died in captivity. Qutalmish, the son of Isrā'īl, escaped to Bukhārā and instigated his relatives to avenge his father's death. Accordingly they demanded leave from Maḥmūd to cross the Oxus and settle in Khurāsān. Against the advice of the governor of Tūs this was accorded, and during the lifetime of Maḥmūd there was peace with the Seljūqs. Before the death of the Sultan, Chaghri Beg and Tughril Beg were born to Mikā'il, the brother of Isrā'īl. Maḥmūd was succeeded by his son Mas'ūd, who was very different from his father in character. The conduct of the Seljūqs caused him serious alarm. Presuming on their strength they made but slight pretence to acknowledge his sovereignty, their independence was thinly veiled, and many complaints against them poured in on the Sultan from his subjects and neighbours.

They defeated the governor of Nishāpūr and forced the Sultan, then engaged in an expedition to India, to accept their terms. Afterwards Mas'ūd decreed the expulsion of the tribe, and the governor of Khurāsān was instructed to enforce the command. He set out with a large force but met with a crushing defeat, and the victorious Seljūqs, entering Nishāpūr in June 1038, established themselves in complete independence and proclaimed Tughril Beg their king. In the previous year, the name of his brother Chaghri Beg had been inserted in the Khuṭbah or bidding prayer, with the title of "King of Kings." From this time forward the tide of Seljūq conquests spread westward. The Ghaznawids expanded eastward in proportion as their western dominions were lost. The Seljūq brothers conquered Balkh, Jurjān, Ṭabaristān, and Khwārazm, and gained possession of many cities, including Rai, Hamadān, and Ispahan. Finally in 1055 Tughril Beg entered Baghdad and was proclaimed Sultan by the Caliph.

Shortly after the defeat of Mas'ūd near Merv (1040), dissension broke out among the Seljūq princes. While Tughril Beg and Chaghri Beg remained in the East, Ibrāhīm ibn Īnāl (or Niyāl) went to Hamadān and 'Irāq 'Ajamī. Ibrāhīm became too powerful for Tughril Beg's liking, and his relations with the Caliph and with the Fātimids in Egypt boded no good to Tughril Beg. Tughril Beg overcame Ibrāhīm, but the latter was incapable of living at peace with his kinsmen. The affairs of the Caliphate were controlled by the Isfahsālār Basāsīrī, who was appointed by the Buwaihid ruler Khusrau Fīrūz ar-Raḥīm. The Caliph Qā'im was forced to countenance the unorthodox Shī'ah, and when Tughril Beg came to Baghdad in 1055 his arrival was doubly welcome to the Caliph. Before the approach of Tughril Beg, Basāsīrī fled. He managed to prevail on Ibrāhīm ibn Īnāl to rebel, and receiving support from the Fātimids marched to Baghdad, which he re-occupied in 1058. Tughril Beg overcame his foes and freed the Caliphate; Ibrāhīm was strangled and Basāsīrī beheaded. The grateful Caliph showered rewards

on Tughril Beg and finally gave him his daughter in marriage ; but before the nuptials could take place Tughril Beg died (1063). He had received from the Caliph, besides substantial gifts, the privilege of having his name inserted in the Khuṭbah, the title Yamīnu 'Amīri'l-Mu'minīn (Right hand of the Commander of the Faithful), which was used by Maḥmūd of Ghaznah himself, and finally the titles Rukn-ad-Daulah and Rukn-ad-Dīn. These decorations from the Caliph were of the greatest value. They added legitimacy to his claim and stability to his throne. From being the chief of a tribe Tughril Beg became the founder of a dynasty.

Tughril Beg, having left no children, was succeeded by Alp Arslān, the son of his brother Chaghri Beg. For nearly two years before the death of Tughril, Alp Arslān had held important posts, almost tantamount to co-regency. He was born in 1029, and died at the early age of forty-three in the height of his power. The greatness that he achieved, though in some degree due to his personal qualities and the persistent good fortune that attended him in his career, was in the main to be ascribed to his famous Vizier Nizām-al-Mulk. As soon as he was seated on the throne, Alp Arslān dismissed the Vizier of Tughril Beg, Abū-Naṣr al-Kundurī, the 'Amīd-al-Mulk, who was accused of peculation and other malpractices. The 'Amīd had exercised great influence in the previous reign; both the Sultan and the Caliph held him in high esteem. He was extremely capable, and the sudden change in his fortunes is difficult to explain. Alp Arslān was not given to caprice or cruelty, at all events in the beginning of his reign, and whatever may be urged against the Sultan there is little likelihood that Nizām-al-Mulk would have acquiesced without reasonable grounds. According to Rāwandī, Nizām-al-Mulk was the real author of the overthrow of the 'Amīd, having instigated Alp Arslān. He states that Alp Arslān carried the 'Amīd about with him from place to place, and finally had him executed. Before his death he sent defiant messages to the Sultan and to his successor in the Vizierate, Nizām-al-Mulk.

Nizām-al-Mulk was one of a triad of famous contemporaries who were pupils of the great Imām Muwaffaq of Nishāpūr. His companions were Omar Khayyām, the poet and astronomer, and Ḥasan ibn Šabbāh, the founder of the sect of the Assassins, one of whom ultimately slew Nizām-al-Mulk. The Vizier was noted for his learning and his statesmanship. A work on geomancy and science has been attributed to him, but his most famous literary achievement was his *Treatise on Politics* in which he embodied his wisdom in the form of counsels to princes. Nizām-al-Mulk gathered round him a large number of savants and distinguished men. Under his influence literature was fostered and the sciences and arts encouraged. In 1066 he founded the well-known Nizāmīyah University at Baghdad. To this foundation students came from all parts, and many great names of Islām are associated with this college as students or teachers. Ibn al-Habbāriyah the satirist (*ob.* 1110), whose biting

sarcasm neither decency could restrain nor gratitude overcome, was tolerated here on account of his wit and genius by Nizām-al-Mulk, who even overlooked most generously a satire directed against himself. Among the students were: the famous philosopher Ghazālī (1049–1111) and his brother Abū'l-Futūḥ (*ob.* 1126) the mystic and ascetic, author of several important works; the great poet Sa'dī, author of the *Gulistān* and of the *Bustān* (1184–1291); the two biographers of Saladin, 'Imād-ad-Dīn (1125–1201), in whose honour a special chair was created, and Bahā-ad-Dīn (1145–1234), who also held a professorial post at his old university; the Spaniard 'Abdallāh ibn Tūmart (1092–1130), who proclaimed himself Mahdī and was responsible for the foundation of the Almohad dynasty. Mention must also be made of Abū-lshāq ash-Shirāzī (1003–1083), author of a treatise on Shāfi'ite law called *Muhadhdhab*, of a *Kitāb at-Tanbīh*, and of other works. He was the first principal of the Nizāmīyah, an office which he at first refused to accept. Another noted lecturer was Yaḥyā ibn 'Alī at-Tabrizī (1030–1109).

Such are a few of the names that rendered illustrious not only the Nizāmīyah University at Baghdad but its founder also. At Nishāpūr Nizām-al-Mulk instituted another foundation similar to that at Baghdad, and also called Nizāmīyah, after the Vizier. It will be easily understood that, with such a minister, the empire of the Seljūqs was well governed. Not only in the conduct of foreign affairs and military expeditions but in internal administration was his guiding hand manifest.

Alp Arslān, on embracing Islām, adopted the name of Muḥammad, instead of Isrā'īl by which he had formerly been known. Alp Arslān signifies in Turkish "courageous lion"; the title 'Izz-ad-Dīn was conferred on him by the Caliph Qā'im. Alp Arslān ruled over vast territory. His dominions stretched from the Oxus to the Tigris. Not content to rule over the lands acquired by his predecessors, he added to his empire many conquests, the fruits of his military prowess and good fortune. As overlord his commands were accepted without hesitation, for he united under his sway all the possessions of the Seljūq princes and exacted strict obedience from every vassal. The first of his military exploits was the campaign in Persia. In 1064 he subdued an incipient but formidable rebellion in Khwārazm, and left his son Malik Shāh to rule over the province. Shortly after, he summoned all his provincial governors to a general assembly, at which he caused his son Malik Shāh to be adopted as his successor and to receive an oath of allegiance from all present.

The next exploit of the Sultan was his victory over the Emperor Romanus Diogenes (1071). The Byzantines had gradually been encroaching on the Muslim frontiers. Alp Arslān marched westwards to meet the enemy and fought with Romanus, who had a great numerical preponderance, at Manzikert. The Byzantines sustained a crushing defeat and the Emperor was taken captive. Alp Arslān treated his royal prisoner

with kindness, though at first he ordered rings to be placed in his ears as a token of servitude. After a short period Romanus was released on promising to pay tribute and to give his daughter in marriage to the Sultan. To this victory is due the establishment of the Seljūq dynasty of Rūm; while, in the loss of provinces which provided the best recruits for its armies, the Byzantine Empire experienced a calamity from which it never recovered.

Finally, in 1072 Alp Arslān undertook a campaign against the Turkomans in Turkestan, the ancient seat of the Seljūqs, in order to establish his rule there. It was in this campaign that he met his end. An angry dispute took place between the Sultan and Yūsuf Barzamī, the chieftain of a fortress captured by the Seljūqs. Stung by the taunts of the Sultan, Yūsuf threw himself forward and slew him in the presence of all the guards and bystanders, whose intervention came too late to save Alp Arslān.

Malik Shāh succeeded his murdered father. He was known by the titles Jalāl-ad-Dīn and Mu'izz-ad-Dunyā-wa'd-Dīn. He ascended the throne, which he occupied for twenty years, when he was eighteen, being born in 1053 and dying in 1091. The great Vizier Nizām-al-Mulk remained in power and for long maintained his influence. As soon as Alp Arslān died Malik Shāh was recognised by the Caliph as his successor, and invested with the title of 'Amir-al-Mu'minin (Commander of the Faithful), hitherto jealously preserved by the Caliphs for themselves.

Malik Shāh had left Khurāsān on his way to 'Irāq when he was met by the tidings that his uncle Qāwurd had raised a revolt against him and was on his way from Kirnān. Malik Shāh promptly set out to meet him, routed his army, and took Qāwurd captive. As his own troops shewed signs of disaffection and preference for Qāwurd, Malik Shāh, on the advice of his Vizier, had him put to death in prison, either by poison or by strangling. The execution was announced to the populace as a suicide, and the troops returned to their loyalty. Soon after this Malik Shāh sent his cousin Sulaimān ibn Qutalmish on an expedition into Syria, and Antioch was captured. Subsequently (1078) the Sultan himself captured Samargand. This expedition was marked by an incident which shews how greatly Nizām-al-Mulk was imbued with the imperial idea. After Malik Shāh had been ferried over the Oxus, the native ferrymen received drafts on Antioch in payment of their services. When they complained to the Sultan, who asked the Vizier why this had been done, the latter explained that he had taken this course in order to afford an object-lesson in the greatness and unity of the Sultan's realms. At this time Malik Shāh espoused Turkān Khātūn, daughter of Tamghāj Khān. She became, later on, an implacable foe to the Vizier.

Thus Malik Shāh extended his dominions to the north and west. He rode his horse into the sea at Laodicea in Syria, and gave thanks to God for his wide domain. It is related that, during one of his progresses

in the north, he was, while hunting, taken prisoner by the Byzantine Emperor, by whom however he remained unrecognised. Malik Shāh contrived to send word to Nizām-al-Mulk, who adroitly managed to rescue the Sultan without revealing his master's rank. Soon afterwards the tide turned and the Byzantine Emperor was a captive in the Muslim camp. When brought into the presence of Malik Shāh he remembered his late encounter and made a memorable reply, when the Sultan asked him how he wished to be treated. "If you are the King of the Turks," returned the Emperor, "send me back; if you are a merchant, sell me; if you are a butcher, slay me." The Sultan generously set him at liberty. Peace was made and lasted until the death of the Byzantine Emperor, when, after hostilities, Malik Shāh made Sulaimān ibn Qutalmish ruler over the newly conquered territory.

Malik Shāh appointed a commission of eight astronomers, among whom was Omar Khayyām, to regulate the calendar, and a new era was introduced and named Ta'rīkh Jalālī, or Era of Jalāl, after the title of Malik Shāh. Similarly the astronomical tables drawn up by Omar were called Zījī-Malikshāhī in honour of the Sultan. Malik Shāh was noted for the excellent administration of justice that prevailed in his reign, for his internal reforms, for his public works such as canals and hostels and buildings, for the efficiency in which he maintained his army, and for his piety and philanthropy. To his nobles he made liberal grants of estates. He undertook the pilgrimage to Mecca, and his wells and caravanserais for pilgrims are abiding memorials of his good works. He made even his pleasures productive of charity, for whenever he engaged in the chase, to which he was passionately addicted, he made it a rule to give a dinner to a poor man for every head of game that fell to him.

Towards the end of his reign Nizām-al-Mulk began to decline in favour. This was due to the intrigues of the Turkān Khātūn, who desired to secure the succession for her son Maḥmūd, while the Vizier favoured the eldest son Barkiyāruq, who was not only entitled to be recognised as heir apparent on the ground of birth but, moreover, was far better fitted to rule. The constant efforts of the Khātūn, coupled with the fact that Nizām-al-Mulk had placed all his twelve sons in high offices in the State, for which indeed they were well qualified, had their effect on the Sultan. He dismissed the aged Vizier who had served both him and his father before him, and installed in his stead a creature of the Khātūn, Tāj-al-Mulk Abu'l-Ghanā'im. Shortly afterwards Malik Shāh went on a visit to the Caliph, and Nizām-al-Mulk followed his court at a distance. At Nihāwand, Nizām-al-Mulk was set upon and murdered by one of the Assassins, instigated by Tāj-al-Mulk. The late Vizier lingered long enough to send a message to the Sultan, urging his own loyalty in the past and offering that of his son for the future. He was buried at Ispahan. He may probably be considered as the most brilliant man of his age.

Shortly afterwards the Sultan himself died, at Baghdad. He was one of the greatest of the Seljūqs, and the policy by which he placed his kinsmen over conquered territories is in keeping with his private liberality. He was succeeded, after a civil war, by his son Barkiyāruq.

This Sultan received the name of Qāsim at circumcision, and the title of Rukn-ad-Daulah-wa'd-Dīn (Column of the State and the Faith) from the Caliph Muqtadī. He was born in 1081, succeeded to the throne at the age of thirteen in 1094, and died in 1106. During his reign he experienced a series of vicissitudes of fortune, being sometimes at the height of power and once at least in imminent danger of execution, when a captive in his rival's hands. The unexpected death of his father at Baghdad and the presence of his enemies at the Caliph's court were serious obstacles to his accession. His chief partisan, Nizām-al-Mulk, had been murdered; his stepmother the Khātūn was importuning the Caliph to alter the succession in favour of her son Maḥmūd; the newly-appointed Vizier was a supporter of the Khātūn; Barkiyāruq himself was away in Ispahan, and the Caliph was wavering in his decision. Finally, Muqtadī was won over by the Khātūn and declared Maḥmūd, then aged four, successor to Malik Shāh. At the same time Barkiyāruq proclaimed himself at Ispahan. Within a week, the envoys of the Khātūn arrived in order to seize Barkiyāruq, who was, however, saved by the sons of Nizām-al-Mulk. The sons of the late Vizier were, like their father, pledged to Barkiyāruq's cause, and their own safety was bound up with his. They escaped with the lad to Gumushtagīn, one of the Atābegs appointed by Malik Shāh, who offered generous protection and help. At Rai he was crowned by the governor, Abū-Muslim, and 20,000 troops were enrolled to protect him. Turkān Khātūn had by this time seized Ispahan and she, with Maḥmūd, was besieged by Barkiyāruq. After some time peace was made. The Khātūn and her son were to be left in possession of Ispahan on giving up half of the treasure (one million dinars) left by Malik Shāh. Barkiyāruq retired to Hamadān. Within a few months, however, war again broke out. Hamadān was then ruled by Ismā'īl, the maternal uncle of Barkiyāruq, and the Khātūn opened negotiations with him, proposing to marry him if he would overcome her stepson. The governor agreed and marched against Barkiyāruq, by whom, however, he was defeated and slain. Nevertheless the Sultan had no respite from his enemies, for another uncle, Tutush, the son of Alp Arslān, rose against him and pressed him hard (1094). Barkiyāruq had the Turkān Khātūn executed, but eventually was forced to surrender to his uncle and to Maḥmūd his step-brother. At this stage his life was in great peril. Maḥmūd, who had received Barkiyāruq with every appearance of friendship, soon had him imprisoned. His life hung by a thread. Finally, Maḥmūd gave orders to put out his eyes, in order to render him permanently incapable of ruling. This command would have been carried out but for the sudden illness of Maḥmūd, who caught the smallpox. Thereupon the sentence was suspended while the issue of the

Illness was in doubt. In point of fact Maḥmūd died and Barkiyāruq was restored to the throne, only to be attacked by the same malady. The Sultan, however, recovered and at once proceeded to restore his authority. He made Mu'ayyid-al-Mulk, a son of Nizām-al-Mulk, Vizier, and led an army against his uncle Tutush, who was beaten and slain (1095). Barkiyāruq was attacked by one of the Assassins, but the wound was not fatal, and the Sultan led an expedition to Khurāsān, where his uncle Arslān Arghūn was in revolt. The latter was murdered by a slave, and the Sultan, victorious over the enemy, placed his brother Sanjar in authority over Khurāsān.

The next struggle that awaited Barkiyāruq arose from the intrigues of Mu'ayyid-al-Mulk. The latter, who had been replaced in office by his brother Fakhr-al-Mulk, prevailed on one of the late Turkān Khātūn's most powerful supporters, the Isfahsālār Unrū Bulkā, to rebel. The plot came to nothing as Unrū Bulkā met his death at the hands of an Assassin emissary. Mu'ayyid-al-Mulk fled to Barkiyāruq's brother Muḥammad, and renewed his intrigues there. Finally, in 1098 war broke out between the two brothers. Barkiyāruq was weakened by a serious outbreak among his troops and had to flee to Rai with a small retinue, while Muḥammad and Mu'ayyid-al-Mulk reached Hamadān, where Muḥammad was acknowledged as king. Barkiyāruq was driven into exile, but at length succeeded in raising a force and captured Muḥammad and Mu'ayyid-al-Mulk. The latter actually proposed that Barkiyāruq should accept a fine and reinstate him in his office, and at first the Sultan consented; but, when he heard that this leniency was the subject of ridicule among his domestics, he slew the traitor with his own hand. Peace was made with Muḥammad and the empire divided. Muḥammad received Syria, Babylonia, Media, Armenia, and Georgia, while Barkiyāruq retained the remaining territories.

In 1104 Barkiyāruq was travelling to Baghdad in order to confer with Ayāz, whom Malik Shāh had previously appointed governor of Khuzistān. Ayāz had helped Barkiyāruq during his misfortunes and he was now supreme at Baghdad, the Caliph having lost all power. On the way Barkiyāruq was taken ill and died. He declared his son Malik Shāh as his successor and left him under the guardianship of Ayāz and Ṣadaqah. As soon as the death of Barkiyāruq became known, Muḥammad, who now became the chief among the Seljūq princes, seized Malik Shāh and deprived him of his dominions.

Muḥammad, son of Malik Shāh, was born in 1082 and died in 1119. His undisputed reign really began with the death of Barkiyāruq in 1104 and with the seizure of his nephew Malik Shāh at Baghdad. Ayāz and Ṣadaqah, the adherents of Barkiyāruq and his successor, met their death and their armies surrendered to the new Sultan. Muḥammad received the support of the Caliph Mustazhir, who granted him the titles of Ghiyāth-ad-Dunyā-wa'd-Dīn and 'Amīr-al-Mu'minīn. The Sultan was noted for his orthodoxy. He reduced the castle of Dizkūh near Ispahan. The Malāhidah

(Assassins) had seized this fortress, which had been built in order to overawe Ispahan, and having established themselves in safety began to make extensive propaganda for their heretical doctrines, gaining many adherents to their cause. The outrages of the Assassins were fearful; Sa'd-al-Mulk, the minister, was among the disaffected, and so deeply had their intrigues permeated the government that it took Muḥammad seven years to reduce the sect. During this period he was in great danger of death, as the Vizier conspired with the Sultan's surgeon and prevailed on him to use a poisoned lancet. The plot was discovered and the guilty persons punished. It is said that Muḥammad sent an expedition into India to destroy idols. His religious zeal was great. He is also accused of having been unduly economical, even to the point of avarice, but on the whole he was a prudent and beneficent prince. Before his death he designated his son Maḥmūd as his successor, but the power passed to his brother Sanjar.

Sanjar was the last Sultan of a united Seljūq Empire; after his death the various provincial kings and rulers ceased to acknowledge a central authority. His reign was marked by brilliant conquests and ignominious defeats. Although he extended the boundaries of his dominions, his administration was ill-adapted to conserve their solidarity. Yet the break up of the imperial power must not be entirely attributed to him; for this result other causes also are responsible.

Sanjar's other titles were Mu'izz-ad-Dunyā-wa'd-Dīn and 'Amīr-al-Mu'minīn. He was born in 1086 (according to Bundārī in 1079) and he died in 1156. For twenty years previous to his accession he had been king in Khurāsān, to which office he had been appointed by Barkiyāruq, and he ruled the whole of the Seljūq Empire for forty years. He was the last of the sons of Malik Shāh, son of Alp Arslān. His conquests were numerous. He waged a successful war with his nephew Maḥmūd, the son of the late Sultan, in 'Irāq Ajamī, and wrested the succession from him. Maḥmūd was overcome and offered submission. Sanjar received him with kindness and invested him with the government of the province, on the condition that Maḥmūd should recognise his suzerainty. The visible signs of submission were the insertion of Sanjar's name in the Khutbah before that of Maḥmūd, the maintenance of Sanjar's officials in the posts to which they had been appointed, and the abolition of the trumpets that heralded the entry and departure of Maḥmūd from his palace. Maḥmūd accepted the terms eagerly and thenceforward devoted his life to the chase, of which he was passionately fond.

In 1130 Aḥmad Khān, the governor of Samarqand, refused tribute. Sanjar crossed the Oxus, invaded Mā-warā-an-Nahr (Transoxiana), and besieged Samarqand. Aḥmad submitted and was removed from his post. Sanjar also made himself supreme in Ghaznah, where he seated Bahrām Shāh on the throne, as a tributary, in Sīstān, and in Khwārazm. His nominal empire was much wider. It is said that "his name was recited

in the Khuṭbah in the Mosque from Kāshgar to Yaman, Mecca and Ṭā'if, and from Mukrān and Ummān to Ādharhayjān and the frontiers of Rūm and continued to be so recited until a year after his death: yet he was simple and unostentatious in his dress and habits....He was, moreover, virtuous and pious, and in his day Khurāsān was the goal of the learned and the focus of culture and science."

The most eventful wars that occupied Sanjar were those against the Khaṭā (heathen from Cathay) and the Ghuzz. In 1140 Sanjar set out from Merv to Samarqand, and was met by the news that the Khaṭā had invaded Transoxiana and defeated his army. Sanjar himself was routed and his forces nearly annihilated. The Sultan fled to Balkh and rallied his troops at Tirmidh, a strong fortress. Meanwhile Ṭāj-ad-Dīn, King of Nīmriṣ, after a protracted resistance had been overcome and captured by the Khaṭā. Sanjar was beset with other troubles also, chiefly due to the rising of Atsiz, the third of the Khwārazm Shāhs. His grandfather Anūsh-tigīn, from Ghaznah, had been a Turkish slave, and finally was advanced by Sultan Malik Shāh to be governor of Khwārazm. Anūsh-tigīn was succeeded in 1097 by his son Qutb-ad-Dīn Muḥammad, who was known by the title of the Khwārazm Shāh and who was followed in 1127 by his son Atsiz. This Shāh greatly extended his dominions, partly at the expense of Sanjar. The dynasty came to an end about a century later when Shāh Muḥammad and his son Jalāl-ad-Dīn were overthrown by the Mongols. At the time of Sanjar, Atsiz was sparing no effort to obtain independence. He stood high in Sanjar's favour on account of the services that he and his father had rendered. When Sanjar made his expedition against Aḥmad Khān, Atsiz rescued him from a band of conspirators who had seized his person while hunting. As a reward Sanjar attached Atsiz to his person and loaded him with honours and marks of distinction, till he roused the jealousy of the court. So strong did the opposition of his enemies become that Atsiz had to ask leave to retire to his governorship at Khwārazm, professing that disorders there required his presence. Sanjar allowed him to depart most unwillingly, for he feared that Atsiz would fall a victim to the hatred of his enemies. But the subsequent conduct of Atsiz was quite unexpected. Instead of quelling the disorders, he joined the malcontents and rebelled against Sanjar. In 1138 the Sultan took the field against Atsiz and his son Ilkilig, who were routed, the latter being slain. Sanjar restored order and, having appointed Sulaimān his nephew to govern the province, returned to Merv. Atsiz was roused to fresh endeavours in spite of the defeat which he had sustained. Rallying his army and collecting fresh forces, he attacked Sulaimān and forced him to abandon his post and flee to Sanjar, leaving Khwārazm open to the mercy of Atsiz. Finally, in 1142 Sanjar led a second expedition against this rebellious vassal and besieged him. Atsiz, reduced to despair, sent envoys to Sanjar with presents and promises of fidelity if spared. The Sultan, who was of a benevolent disposition, and,

in addition, was sensible of the debt of gratitude which he owed Atsiz, again accepted his submission and left him in possession of his office. But again was his generosity ill requited. On all sides reports reached Sanjar that Atsiz was fomenting disloyalty and preparing trouble. In order to find out the truth he sent a notable poet, 'Adib Šābir of Tirmidh, to make enquiries in Khwārazm. He found that Atsiz was despatching a band of assassins to kill Sanjar. He succeeded in sending warning, for which act he paid with his life, and the plot was detected at Merv; the traitors were executed. So, in the end, Sanjar had to march against Atsiz for the third time (1147), and again exercised his forbearance and generosity when Atsiz was nearly in his power. Hereafter Atsiz remained loyal, though practically independent. He extended his empire as far as Jand on the Jaxartes, and died in 1156.

In 1149 Sanjar recovered the credit which his defeat by the Khaṭā had lost him. He gained a great victory over Ḥusain ibn Ḥasan Jahānsūz, Sultan of Ghūr, who had invaded Khurāsān. Ḥusain was joined by Fulak-ad-Dīn 'Alī Chatrī, Sanjar's chamberlain; both were taken captive and the latter executed. Ultimately, Ḥusain was sent back to his post by Sanjar as a vassal.

In 1153 came the invasion of the Ghuzz Turkomans. An interesting account, to which allusion has been made above, is that of Benjamin of Tudela, almost a contemporary visitor to the East. These tribes were goaded into rebellion by the exactions of one of Sanjar's officers. When the Sultan marched against them, they were seized with fear and offered to submit. Unfortunately Sanjar was persuaded to refuse terms and give battle, in which he was utterly defeated and captured. The Ghuzz came to Merv, plundered it, and killed many of the inhabitants. Then they marched to Nīshāpūr, where they massacred a large number of persons in the mosque. The chief mosque was burned and the learned men put to death. All over Khurāsān the Ghuzz ranged, killing and burning wherever they went. Herat alone was able to repulse their attack. Famine and plague followed them to add to the misery of the land. For two years Sanjar was a prisoner, and was then rescued by some friends. He reached the Oxus, where boats had been prepared, and returned to Merv, but he died soon after reaching his capital, of horror and grief (1156).

Sanjar was the last of the Seljūqs to enjoy supreme imperial power. For a considerable time previously the various provincial governors had acquired practical independence, and if, after the time of Sanjar, the reins of central authority were loosened, this change was effected by no violent rupture. It was the outcome, first of the steady rise on the part of the vassals and viceroys to autonomy, and, secondly, the necessary consequence of the Atābeg system. A certain ambiguity in the method of succession frequently caused strife between uncle and nephew for the right of inheritance. Often, as for example in the case of Nizām-al-Mulk, the office of Vizier was practically hereditary. Hence the Vizier developed into the

position of tutor or guardian to the royal heir, thereby acquiring much influence and consolidating his position for the next reign. The name Atābeg or Atābey ("Father Bey") denotes this office. In many cases the Atābeg forcibly secured the succession and displaced the prince. The reason for their employment and power—which is comparable to that of the Egyptian Mamlūks—was the desire of the kings to possess, as their ministers, such officials as could be trusted implicitly, for reasons not only of loyalty, a quality not invariably present, but also of self-interest. So slaves and subordinates were raised to high positions, in lieu of the nobility. The Seljūq public life was a *carrière ouverte aux talents*. A Vizier chosen from the grandees might have so much influence through descent, wealth, or family as to make his allegiance to the king a matter of choice. In the case of a slave or subordinate, loyalty was a matter of necessity, for such an official could not possibly stand on his own merits. If, on the other hand, the subordinate supplanted his master, as was often the case, this was due to the lack of discrimination displayed by the latter in the choice of his instruments. Frequently also an official who had been kept in check by a strong Sultan succeeded, if the Sultan's successor were weak, in becoming more powerful than his master and ultimately in displacing him. The Atābeg system was only possible when the head of the State was a strong man. By the end of Sanjar's reign the weakness of this policy became manifest. From this time onward the history of the Seljūqs becomes that of the groups into which the empire was now split: four of these groups need attention.

(I) In Kirmān a line of twelve rulers (including contemporary rivals) held sway from 1041 to 1187. This province, which lies on the eastern side of the Persian Gulf, was one of the first occupied by the Seljūqs. 'Imād-ad-Dīn Qāwurd, who was the son of Chaghri Beg and thus great-grandson to Seljūq, was the first ruler, and from him the dynasty descended. Qāwurd carried on war with Malik Shāh, at whose hands he met his death (1073). For a century the province was tolerably peaceful until the death of Tughril Shāh in 1167, when his three sons, Bahrām, Arslān, and Tūrān brought havoc to the land by their disputes and warfare. Muḥammad II was the last of his line; the invading hosts of Ghuzz Turkomans and the Khwārazm Shāhs displaced the Seljūq rulers in Kirmān.

(II) The Seljūqs of Syria are chiefly important for their relations with the Crusaders, on which subject more will be said later. The period of their independence was from 1094 to 1117. Tutush, the first of this branch, was the son of Alp Arslān, the second Great Seljūq. He died in 1094 at Rai, being defeated by his nephew Barkiyārūq. His two sons Riḍwān and Duqāq ruled at Aleppo and Damascus respectively. They were succeeded by Riḍwān's sons Alp Arslān Akhras (1113) and Sulṭān Shāh (1114). After this the dynasty was broken up and the rule passed into the hands of the Būrids and the Urtuqids. The former dynasty were Atābegs of Damascus and were descended from 'Tughtigīn, a slave

of Tutush, who rose to power and was appointed Atābeg of Duqāq. From Būrī, the eldest son and successor of Tughtigīn, the line takes its name. Eventually the Būrids were supplanted by the Zangids. Of the Urtuqids more will be said hereafter.

(III) The Seljūqs of 'Irāq and Kurdistan consisted of a dynasty of nine rulers, and were descended from Muḥammad ibn Malik Shāh. Four of Muḥammad's five sons, four of his grandsons, and one great-grandson, formed this line of rulers, beginning with Maḥmūd in 1117, and ending with Tughril II in 1194, after which the Khwārazm Shāhs became supreme.

(IV) The Seljūqs of Rūm or Asia Minor are perhaps the most important to the Western historian, on account of their relations with the Crusaders and the Eastern Emperors, and their influence on the Ottoman Empire. The first of these rulers was Sulaimān ibn Qutalmish, a son of Arslān ibn Seljūq. This branch of the Seljūq family is thus distinct from the Great Seljūqs, the Seljūqs of 'Irāq, Syria, and Kirmān. From the time of Sulaimān I (1077) until the period of the Ottoman Turks (1300) seventeen monarchs ruled, subject at certain periods to the dominion of the Mongols. The second of this line, Qilij Arslān ibn Sulaimān (1092–1106), made Nicaea his capital, and defeated the earliest crusaders under Walter the Penniless (1096). In the next year he was twice defeated by Godfrey of Bouillon, and Nicaea was captured. Iconium then became the Seljūq capital. In 1107 he marched to the help of Mosul, which was besieged by a rebel; after raising the siege he met with an accident while crossing the Khabur and was drowned. But the dynasty was consolidated by his successors and played an important part in the Crusades, for, in addition to the bravery of their forces, the Seljūqs possessed sufficient political skill to take advantage of the mutual animosity existing between the Greeks and the Crusaders and to utilise it for their own purposes. They also succeeded in supplanting the Dānishmand, a minor Seljūq dynasty of obscure origin. It is said that the founder, Mahomet ibn Gumishtigīn, was a schoolmaster, as the title Dānishmand denotes, but everything connected with this line, which ruled from about 1105–1165, is doubtful. Their territory lay in Cappadocia and included the cities of Sīwās (Sebastea), Qaişariyah (Caesarea), and Malaṭīyah (Melitene). Mahomet defeated and captured Bohemond in 1099, as the latter was marching to help Gabriel of Melitene against him. When Bohemond ransomed himself and became tributary to Mahomet, the two rulers formed an alliance against Qilij Arslān and Alexius, the Emperor of Constantinople, one of the instances which shew that political considerations were more important than religious differences, not only among the Crusaders but also among the Muslims.

Besides the Seljūqs proper, mention must be made of their officers, the Atābegs, whose functions have been described. The power wielded by these vassals was very great, and in the course of the twelfth and thirteenth centuries many established themselves in virtual independence. The most

powerful of these were the Zangids or descendants of Zangī, and the Khwārazm Shāhs. They deserve attention for their relations with the Crusaders, but details of their history, apart from this connexion, cannot be given here.

It now remains to deal with the relations between the Seljūqs and the Crusaders. In no small degree the origin of the Holy Wars was due to the expansion of the Seljūq Empire, for as long as the Arabs held Jerusalem the Christian pilgrims from Europe could pass unmolested. The Christians were, to all intents, left undisturbed and the pilgrimages continued as before. The outbreak of persecution (1010) under the insane Egyptian Caliph, Ḥākim, was temporary and transitory, and but for the coming of the Seljūqs popular indignation in Europe would have slumbered and the Crusades might never have taken place.

The first of the Syrian Seljūqs, Tutush the son of Alp Arslān, who ruled at Damascus, captured Jerusalem and appointed as its governor Urtuq ibn Aksab, who had been one of his subordinate officers. Urtuq was the founder of the Urtuqid dynasty. His sons Sukmān and ʾĪl-Ghāzī succeeded him. The Seljūq power, which had been growing rapidly until the Caliph was completely in their hands, was somewhat weakened. After the death of Malik Shāh the Great Seljūq in 1092, in the dissension which ensued, Afdāl, the Vizier of the Egyptian Fātimid Caliph, was enabled to capture Jerusalem from Sukmān (1096), who retired to Edessa while his brother returned to ʾIrāq. During the Seljūq domination, the Christians, both native and foreign, had suffered greatly, and the reports of their ill-treatment and of the difficulties placed in the way of pilgrimages, kindled the zeal which so largely stimulated the Crusades. When however the first band of Christian warriors reached Asia Minor after leaving Constantinople, they were completely routed by Qilij Arslān on the road to Nicaea (1096). It has already been described how the Seljūqs pushed forward, step by step, until their expansion brought them into conflict with the Byzantine Empire. It was only the enmity between East and West and the scandalous behaviour of the Crusaders that hindered a combined attack on the Seljūqs. Although the Seljūqs and the Emperor were mutually hostile, and for the best of reasons, there was less ill-feeling between them than between the Christian hosts, which, nominally allies, in reality regarded each other with scarcely concealed suspicion. When Godfrey of Bouillon reached Constantinople in 1096, he found a cold welcome at the court; no sooner had he crossed the Bosphorus than the feuds developed into open antagonism. When Nicaea was invested (1097) and it was found that no hope remained for the city, the garrison succeeded in surrendering to Alexius rather than to the Crusaders, and thus avoided a massacre. Qilij Arslān retired to rouse the Seljūq princes to their danger.

At the capture of Antioch, interest is centred on Qawwām-ad-Daulah Karbuqā or Kerbogha, Prince of Mosul, who, in 1096, had wrested Mosul

from the 'Uqailids and founded a Seljūq principate there. He and Qiliġ Arslān were the most noteworthy of the earlier opponents of the Crusaders. The line of Urtuq ibn Aksab produced many heroes, beginning with his sons Sukmān and Īl-Ghāzī; the former, who founded the Kaifā branch of the Urtuqids (1101–1231), was famous for his wars with Baldwin and Joscelin. This branch became subject to Saladin and was ultimately merged in the Ayyūbid Empire. Īl-Ghāzī was made governor of Baghdad by the Great Seljūq Muḥammad in 1101, and captured Aleppo in 1117. His descendants were the Urtuqids of Māridīn (1108–1312).

Several of the officers of the Great Seljūq Malik Shāh rose to fame during the Crusades. Of these the most important were Tutush and 'Imād-ad-Dīn Zangī. The latter was made governor of 'Irāq, and after conquering his Muslim neighbours became a dreaded foe to the Christians. He found the Muslims dispirited and completely prostrate. At his death he had changed their despair to triumph. He took Aleppo in 1128, Hamāh in 1129, and then began his wars against the Franks. In 1130 he took the important fortress of Atharib, and in 1144 achieved his greatest glory by capturing Edessa. He followed this up by taking many important towns in Northern Mesopotamia, but in 1146 he was murdered. He had turned the tide of victory against the Franks, and his capture of Edessa called forth the Second Crusade. His son Nūr-ad-Dīn succeeded to his Syrian dominions and was also prominent in the battles against the Crusaders. Among his officers was Ayyūb (Job), whose son Ṣalāḥ-ad-Dīn (Saladin) became the great protagonist of the Crescent against the Cross.

The Seljūq power began and ended gradually. Seven Great Seljūqs are usually reckoned as constituting the dynasty, ruling over a united empire in Persia, Transoxiana, Mesopotamia, and Syria; after Sanjar disintegration set in, but although the empire was split into small parts the separate kingdoms preserved in many cases their power and authority. The empire of the Khwārazm Shāhs encroached on the east and gradually absorbed the Seljūq territory. The centre was divided among the Atābegs, whose various destinies cannot be treated here, and in the west the Seljūqs of Rūm remained in power until the rise of the Ottomans.

LIST OF ABBREVIATIONS OF TITLES OF PERIODICALS, SOCIETIES, ETC.

(1) The following abbreviations are used for titles of periodicals :

- AB. *Analecta Bollandiana*. Brussels.
 AHR. *American Historical Review*. New York and London.
 AKKR. *Archiv für katholisches Kirchenrecht*. Mayence.
 AMur. *Archivio Muratoriano*. Rome.
 Arch. Ven. (and N. Arch. Ven.; Arch. Ven.-Tri.). *Archivio veneto*. Venice. 40 vols. 1871-90. Continued as *Nuovo archivio veneto*. 1st series. 20 vols. 1891-1900. New series. 42 vols. 1901-1921. And *Archivio veneto-tridentino*. 1922 ff., in progress.
 ASAK. *Anzeiger für schweizerische Alterthumskunde*. Zurich.
 ASHF. *Annuaire-Bulletin de la Société de l'histoire de France*. Paris.
 ASI. *Archivio storico italiano*. Florence. Ser. i. 20 v. and App. 9 v. 1842-53. Index. 1857. Ser. nuova. 18 v. 1855-63. Ser. iii. 26 v. 1865-77. Indexes to ii and iii. 1874. Suppt. 1877. Ser. iv. 20 v. 1878-87. Index. 1891. Ser. v. 49 v. 1888-1912. Index. 1900. Anni 71 etc. 1913 ff., in progress. (Index in Catalogue of The London Library vol. i. 1913.)
 ASL. *Archivio storico lombardo*. Milan.
 ASPN. *Archivio storico per le province napoletane*. Naples. 1876 ff.
 ASRSP. *Archivio della Società romana di storia patria*. Rome.
 BISI. *Bullettino dell' Istituto storico italiano*. Rome. 1886 ff.
 BRAH. *Boletín de la R. Academia de la historia*. Madrid.
 BZ. *Byzantinische Zeitschrift*. Leipsic. 1892 ff.
 CQR. *Church Quarterly Review*. London.
 CR. *Classical Review*. London.
 DZG. *Deutsche Zeitschrift für Geschichtswissenschaft*. Freiburg-im-Breisgau.
 DZKR. *Deutsche Zeitschrift für Kirchenrecht*. Leipsic.
 EHR. *English Historical Review*. London.
 FDG. *Forschungen zur deutschen Geschichte*. Göttingen.
 HJ. *Historisches Jahrbuch*. Munich.
 HVJS. *Historische Vierteljahrsschrift*. Leipsic.
 HZ. *Historische Zeitschrift* (von Sybel). Munich and Berlin.
 JA. *Journal Asiatique*. Paris.
 JB. *Jahresberichte der Geschichtswissenschaft im Auftrage der historischen Gesellschaft zu Berlin*. Berlin. 1878 ff.
 JHS. *Journal of Hellenic Studies*. London.
 JRAS. *Journal of the Royal Asiatic Society of Great Britain*. London.
 JSG. *Jahrbuch für schweizerische Geschichte*. Zurich.
 JTS. *Journal of Theological Studies*. London.
 MA. *Le moyen âge*. Paris.
 MIOGF. *Mittheilungen des Instituts für österreichische Geschichtsforschung*. Innsbruck.
 Neu. Arch. *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*. Hanover and Leipsic.
 NRDF. *Nouvelle Revue historique du droit français*. Paris.
 QFIA. *Quellen und Forschungen aus italienischen Archiven und Bibliotheken*. Rome.
 RA. *Revue archéologique*. Paris.

RBén.	Revue bénédictine. Maredsous.
RCHL.	Revue critique d'histoire et de littérature. Paris.
RH.	Revue historique. Paris.
RHD.	Revue d'histoire diplomatique. Paris.
RHE.	Revue d'histoire ecclésiastique. Louvain.
Rhein. Mus.	Rheinisches Museum für Philologie. Frankfort-on-Main.
RN.	Revue de numismatique. Paris.
RQCA.	Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte. Rome.
RQH.	Revue des questions historiques. Paris.
RSH.	Revue de synthèse historique. Paris.
RSI.	Rivista storica italiana. Turin. <i>See Gen. Bibl. 1.</i>
SKAW.	Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften. Vienna. [Philos.-hist. Classe.]
SPAW.	Sitzungsberichte der kön. preussischen Akademie der Wissenschaften. Berlin.
TRHS.	Transactions of the Royal Historical Society. London.
VV.	Vizantiyski Vremennik (Византийское время). St Petersburg (Petrograd). 1894 ff.
ZCK.	Zeitschrift für christliche Kunst. Düsseldorf.
ZDMG.	Zeitschrift der deutschen morgenländischen Gesellschaft. Leipsic.
ZKG.	Zeitschrift für Kirchengeschichte. Gotha.
ZKT.	Zeitschrift für katholische Theologie. Gotha.
ZMNP.	Zhurnal ministerstva narodnago prosvèshcheniya (Journal of the Ministry of Public Instruction). St Petersburg.
ZR.	Zeitschrift für Rechtsgeschichte. Weimar. 1861-78. Continued as
ZSR.	Zeitschrift der Savigny-Stiftung für Rechtswissenschaft. Weimar. 1880 ff.
ZWT.	Zeitschrift für wissenschaftliche Theologie. Frankfort-on-Main.

(2) Other abbreviations used are :

AcadIBL.	Académie des Inscriptions et Belles-Lettres.
AcadIP.	Académie Impériale de Pétersbourg.
AllgDB.	Allgemeine deutsche Biographie. <i>See Gen. Bibl. 1.</i>
ASBen.	<i>See Mabillon and Achery in Gen. Bibl. iv.</i>
ASBoll.	Acta Sanctorum Bollandiana. <i>See Gen. Bibl. iv.</i>
BEC.	Bibliothèque de l'École des Chartes. <i>See Gen. Bibl. 1.</i>
BGén.	Nouvelle Biographie générale. <i>See Gen. Bibl. 1.</i>
BHE.	Bibliothèque de l'École des Hautes Études. <i>See Gen. Bibl. 1.</i>
Bouquet.	<i>See Rerum Gallicarum...scriptores in Gen. Bibl. iv.</i>
BUniv.	Biographie universelle. <i>See Gen. Bibl. 1.</i>
Coll. textes.	Collection des textes pour servir à l'étude et à l'enseignement de l'histoire. <i>See Gen. Bibl. iv.</i>
CSCO.	Corpus scriptorum christianorum orientalium. <i>See Gen. Bibl. iv.</i>
CSEL.	Corpus scriptorum ecclesiasticorum latinorum. <i>See Gen. Bibl. iv.</i>
CSHB.	Corpus scriptorum historiae Byzantinae. <i>See Gen. Bibl. iv.</i>
DNB.	Dictionary of National Biography. <i>See Gen. Bibl. 1.</i>
EcfrAR.	Écoles françaises d'Athènes et de Rome. Paris.
EncBr.	Encyclopaedia Britannica. <i>See Gen. Bibl. 1.</i>
Ersch-Gruber.	Ersch and Gruber's Allgemeine Encyclopädie. <i>See Gen. Bibl. 1.</i>
Fonti.	Fonti per la storia d'Italia. <i>See Gen. Bibl. iv.</i>
Jaffé.	<i>See Gen. Bibl. iv.</i>
KAW.	Kaiserliche Akademie der Wissenschaften. Vienna.
Mansi.	<i>See Gen. Bibl. iv.</i>
MEC.	Mémoires et documents publ. par l'École des Chartes. <i>See Gen. Bibl. iv.</i>
MGH.	Monumenta Germaniae Historica. <i>See Gen. Bibl. iv.</i>
MIIP.	Monumenta historiae patriae. Turin. <i>See Gen. Bibl. iv.</i>
MHSM.	Monumenta spectantia historiam Slavorum meridionalium. <i>See Gen. Bibl. iv.</i>
MPG.	Migne's Patrologiae cursus completus. Ser. graeco-latina. [Greek texts with Latin translations in parallel columns.] <i>See Gen. Bibl. iv.</i>

MPL.	Migne's Patrologiae cursus completus. Ser. latina. <i>See Gen. Bibl.</i> iv.
PAW.	Königliche preussische Akademie d. Wissenschaften. Berlin.
RAH.	Real Academia de la Historia. Madrid.
RC.	Record Commissioners.
RE ³ .	Real-Encyclopädie für protestantische Theologie, etc. <i>See Herzog and Hauck in Gen. Bibl.</i> i.
Rec. hist. Cr.	Recueil des historiens des Croisades. <i>See Gen. Bibl.</i> iv.
RGS.	Royal Geographical Society.
RHS.	Royal Historical Society.
Rolls.	Rerum Britannicarum medii aevi scriptores. <i>See Gen. Bibl.</i> iv.
RR.II.SS.	<i>See Muratori in Gen. Bibl.</i> iv.
SGUS.	Scriptores rerum Germanicarum in usum scholarum. <i>See Monumenta Germaniae Historica in Gen. Bibl.</i> iv.
SHF.	Société d'histoire française.
SRD.	Scriptores rerum Danicarum medii aevi. <i>See Gen. Bibl.</i> iv.

Abh.	Abhandlungen.	mem.	memoir.
antiq.	antiquarian, antiquaire.	mém.	mémoire.
app.	appendix.	n.s.	new series.
coll.	collection.	publ.	published, publié.
diss.	dissertation.	R. }	reale.
hist.	history, historical, historique, historisch.	r. }	
Jahrb.	Jahrbuch.	roy.	royal, royale.
k.	{ kaiserlich.	ser.	series.
	{ königlich.	soc.	society, société, società.
		Viert.	Vierteljahrschrift.

(B)

THE SELJŪQS.

I. SOURCES.

Muḥammad an-Nasawī. History of Jalāl-ad-Dīn Mankobirti, prince of Khwārazm. Ed. with French transl. Houdas, O. (Publ. de l'École des Langues Orientales vivantes. Ser. III. ix ff.) Paris. 1891.

Nasīr ibn Khusrau. Safar Nāmāh. Ed. with French transl. Schefer, C. Sefer Nameh. Relation du voyage...en Syrie, Palestine, Égypte, Arabie, et en Perse (1035-42). (*Ibid.* Ser. II. Vol. I.) Paris. 1881.

Rāwandī (Najm-ad-Dīn Abū-Bakr Muḥammad ibn 'Alī). Rāḥatū's-Sudūr (Refreshment of Hearts). Ed. Muḥammad Iqbāl. Gibb Memorial Series. New Ser. Vol. II. London. 1921. [Written 1202-3.]

Other important sources for the Seljūqs are contained in

Houtsma, M. T. Recueil de textes relatifs à l'histoire des Seldjoucides. 4 vols. Leiden. 1886-1902.

1. The history of the Seljūqs of Kirmān by Muḥammad Ibrāhīm.
2. The history of the Seljūqs of 'Irāq by Bundārī, based on the history in Persian by Anūshirwān ibn Khālīd translated into Arabic by 'Imād-ad-Dīn al-Iṣfahānī.
3. The history of the Seljūqs of Rūm, abridged from a work of Ibn Bibī.

II. MODERN WORKS.

[An asterisk is prefixed to the more important works.]

*Browne, E. G. A rare manuscript history of the Seljūqs. *In* JRAS. July, 1902, pp. 567-610, and October, 1902, pp. 849-87. [Also publ. separately.]

* — The early Seljūq period. *In* Literary history of Persia. Vol. II, ch. III ff. London. 1906.

*Defrémery, C. Histoire des Seldjoukides. JA. May, 1848, p. 417; September, 1848, pp. 259 ff.; October, 1848, pp. 334 ff.

— Le règne du Sultan Barkiarok (1092-1104). JA. May, 1853, p. 425; October, 1853, p. 217.

EncBr. *"Seljūks" (with bibliography), and other articles.

Encyclopaedia of Islam. Articles. *See* Gen. Bibl. I.

Guignes, J. de. Histoire générale des Huns, des Turcs, des Mogols, et des autres Tartares. 4 vols. in 5. Paris. 1756-8. [Books x-xI deal with the Seljūqs of Persia, Iconium, and Aleppo, respectively.]

— Histoire des princes Atabeks en Syrie par Aboulhasan Ali...Azz-ed-dīn. *In* Notices et extraits des MSS de la Bibliothèque du Roi. pp. 542 ff. Paris. 1787.

Herbelot, B. d'. Bibliothèque Orientale. Paris. 1697. Hague. 4 vols. 1777-9.

Houtsma, M. T. Zur Geschichte der Seljūken von Kirman. ZDMG. 1885. pp. 362-401.

*Lane-Poole, S. The Mohammadan Dynasties. *See* Gen. Bibl. III.

O'Leary, D. L. Short history of the Fatimid Caliphate, ch. XI ff. London. 1923.

Süssheim, K. Prolegomena zu einer Ausgabe der... "Chronik des Seldschuqischen Reiches." Leipzig. 1911.

MAPS.

For maps see Spruner-Menke. Hand-Atlas. No. 83. (*See* Gen. Bibl. II.) And Poole, R. L. Historical Atlas. Nos. 78 and 79. (*See* Gen. Bibl. II.)

CHRONOLOGICAL TABLE
OF
LEADING EVENTS MENTIONED IN THIS VOLUME

- 330 (11 May) Inauguration of Constantinople, 'New Rome,' by Constantine the Great.
- 428-633 Persian rule in Armenia.
- 476 Deposition of Romulus Augustus.
- 529 Justinian's Code.
- 533 Justinian's *Digest* and *Institutes*.
- 535 Justinian's *Novels*.
- 537 Inauguration of St Sophia.
- 558 The Avars appear in Europe.
- 565 Death of Justinian.
- 568 The Lombards invade Italy.
The Avars enter Pannonia.
- c. 582 Creation of the exarchates of Africa and Ravenna.
- 626 The Avars besiege Constantinople.
- 627 Defeat of the Persians by Heraclius at Nineveh.
- 631 The Avars defeat the Bulgarians.
- 633-693 Byzantine rule in Armenia.
- 635 The Bulgarians free themselves from the power of the Chazars.
- c. 650 Creation of the Asiatic themes.
- 679 Establishment of the Bulgarians south of the Danube.
- 693-862 Arab rule in Armenia.
- 713 First Venetian Doge elected.
- 717 (25 March) Accession of Leo III the Isaurian.
- 717-718 The Arabs besiege Constantinople.
- 726 Edict against images.
- 727 Insurrections in Greece and Italy.
- 732 Victory of Charles Martel at Poitiers (Tours).
- 739 Battle of Acroinon.
- 740 Publication of the *Ecloga*.
Death of Leo III the Isaurian, and accession of Constantine V Copronymus.
- 741 Insurrection of Artavasdus.
- 742 (2 Nov.) Recovery of Constantinople by Constantine V.
- 744 Murder of Walid II. The Caliphate falls into anarchy.
- 747 Annihilation of the Egyptian fleet.
- 750 Foundation of the Abbasid Caliphate.
- 751 Taking of Ravenna by the Lombards.
- 753 Iconoclastic Council of Hieria.
- 754 Donation of Pepin to the Papacy.
- 755 The war with the Bulgarians begins.
- 756 'Ahd-ar-Rahmān establishes an independent dynasty in Spain.
- 757 Election of Pope Paul IV. Ratification of Papal elections ceases to be asked of the Emperor of the East.
- 758 Risings of the Slavs of Thrace and Macedonia.
- 759 Defeat of the Bulgarians at Marcellae.
- 762 Baghdad founded by the Caliph Maṣṣūr.
Defeat of the Bulgarians at Anchialus.
- 764-771 Persecution of the image-worshippers.
- 772 Defeat of the Bulgarians at Lithosoria.

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- 774 Annexation of the Lombard kingdom by Charlemagne.
 775 (14 Sept.) Death of the Emperor Constantine V and accession of Leo IV the Chazar.
 780 (8 Sept.) Death of Leo IV and Regency of Irene.
 781 Pope Hadrian I ceases to date official acts by the regnal years of the Emperor.
 787 Ecumenical Council of Nicaea. Condemnation of Iconoclasm.
 788 Establishment of the Idrisid dynasty in Morocco.
 790 (Dec.) Abdication of Irene. Constantine VI assumes power.
 797 (17 July) Deposition of Constantine VI. Irene becomes Emperor.
 800 Establishment of the Aghlabid dynasty in Tunis.
 (25 Dec.) Charlemagne crowned Emperor of the West.
 802 (31 Oct.) Deposition of Irene and accession of Nicephorus I.
 803 Destruction of the Barmecides.
 809 Death of Hārūn ar-Rashīd and civil war in the Caliphate.
 The Bulgarian Khan Krum invades the Empire.
 Pepin of Italy's attack upon Venice.
 810 Nicephorus I's scheme of financial reorganisation.
 Concentration of the lagoon-townships at Rialto.
 811 The Emperor Nicephorus I is defeated and slain by the Bulgarians: accession of Michael I Rangabé.
 812 Treaty of Aix-la-Chapelle recognises Charlemagne's imperial title.
 813 Michael I defeated at Versinicia: Krum appears before Constantinople.
 Deposition of Michael I and accession of Leo V the Armenian.
 Battle of Mesembria.
 Ma'mūn becomes sole Caliph.
 814 (14 April) Death of Krum: peace between the Empire and the Bulgarians.
 815 Iconoclastic synod of Constantinople.
 Banishment of Theodore of Studion.
 820 (25 Dec.) Murder of Leo V, and accession of Michael II the Amorian.
 822 Insurrection of Thomas the Slavonian.
 826 Death of Theodore of Studion.
 Conquest of Crete by the Arabs.
 827 Arab invasion of Sicily.
 829-842 Reign of Theophilus.
 832 Edict of Theophilus against images.
 833 Death of the Caliph Ma'mūn.
 836 The Abbasid capital removed from Baghdad to Sāmarrā.
 839 Treaty between the Russians and the Greeks.
 840 Treaty of Pavia between the Emperor Lothar I and Venice.
 842 The Arabs take Messina.
 Disintegration of the Caliphate begins.
 842-867 Reign of Michael III.
 843 Council of Constantinople, and final restoration of image-worship by the Empress Theodora.
 846 Ignatius becomes Patriarch.
 852-893 Reign of Boris in Bulgaria.
 856-866 Rule of Bardas.
 858 Deposition of Ignatius and election of Photius as Patriarch.
 860 The Russians appear before Constantinople.
 860-861 (?) Cyril's mission to the Chazars.
 863 (?) Mission of Cyril and Methodius to the Moravians.
 864 Conversion of Bulgaria to orthodoxy.
 867 The Schism of Photius.
 The Synod of Constantinople completes the rupture with Rome.
 (23 Sept.) Murder of Michael III and accession of Basil I the Macedonian.
 Deposition of Photius. Restoration of Ignatius.
 867 (13 Nov.) Death of Pope Nicholas I.
 (14 Dec.) Election of Pope Hadrian II.
 868 Independence of Egypt under the Tūlūnid dynasty.

- 869 (14 Feb.) Death of Cyril.
Ecumenical Council of Constantinople. End of the Schism.
- 870 Methodius becomes the first Moravo-Pannonian archbishop.
- 871 War with the Paulicians.
- 876 Capture of Bari from the Saracens by the Greeks.
- 877 Death of Ignatius and reinstatement of Photius as Patriarch.
(22 July) Council of Ravenna.
- 878 (21 May) Capture of Syracuse by the Arabs.
- 878 (?) Promulgation of the *Prochiron*.
- 882 Fresh rupture between the Eastern and Western Churches; excommunication of Photius.
- 885 (6 April) Death of Methodius.
- 886-912 Reign of Leo VI the Wise.
- 886 Deposition and exile of Photius.
- 887-892 Reign of Ashot I in Armenia.
- c. 888 Publication of the *Basilics*.
- 891 Death of Photius.
- 892 The Abbasid capital restored to Baghdad.
- 892-914 Reign of Smbat I in Armenia.
- 893-927 Reign of Simeon in Bulgaria.
- 895-896 The Magyars migrate into Hungary.
- 898 Reconciliation between the Eastern and Western Churches.
- 899 The Magyars invade Lombardy.
- 900 Victory of Nicephorus Phocas at Adana.
The Magyars occupy Pannonia.
- 902 (1 Aug.) Fall of Taormina, the last Greek stronghold in Sicily.
- 904 Thessalonica sacked by the Saracens.
- 906 Leo VI's fourth marriage: contest with the Patriarch.
The Magyars overthrow the Great Moravian State.
- 907 Russian expedition against Constantinople.
- 909-1171 The Fatimid Caliphate in Africa.
- 912 (11 May) Death of Leo VI and accession of Constantine VII Porphyrogenitus under the regency of Alexander.
- 913 Simeon of Bulgaria appears before Constantinople.
- 915-928 Reign of Ashot II in Armenia.
- 917 (20 Aug.) Bulgarian victory at Anchialus.
- 919 (25 Mar.) Usurpation of Romanus Lecapenus.
- 920 (June) A Council at Constantinople pronounces upon fourth marriages.
- 923 Simeon besieges Constantinople.
- 927 (8 Sept.) Peace with Bulgaria.
- 932 Foundation of the Buwaihîd dynasty.
- 933 Venice establishes her supremacy in Istria.
- 941 Russian expedition against Constantinople.
- 944 (16 Dec.) Deposition of Romanus Lecapenus. Personal rule of Constantine VII begins.
- 945 The Buwaihîds enter Baghdad and control the Caliphate.
- 954 Princess Olga of Russia embraces Christianity.
- 955 Battle of the Lechfeld.
- 959 (9 Nov.) Death of Constantine VII and accession of Romanus II.
- 959-976 Reign of the Doge Peter IV Candianus.
- 961 Recovery of Crete by Nicephorus Phocas.
(Mar.) Advance in Asia by the Greeks.
Athanasius founds the convent of St Laura on Mt Athos.
- 963 (15 Mar.) Death of Romanus II: accession of Basil II: regency of Theophano.
(16 Aug.) Usurpation of Nicephorus II Phocas.
- 964 *Novel* against the monks.
- 965 Conquest of Cilicia.
- 967 Renewal of the Bulgarian war.
- 968 The Russians in Bulgaria.

- 969 (28 Oct.) Capture of Antioch.
The Fātimid Caliphs annex Egypt.
(10 Dec.) Murder of Nicephorus Phocas and accession of John Tzimiskes.
- 970 Capture of Aleppo.
Accession of Géza as Prince of the Magyars.
- 971 Revolt of Bardas Phocas.
The Emperor John Tzimiskes annexes Eastern Bulgaria.
- 972 Death of Svyatoslav of Kiev.
- 976 (10 Jan.) Death of John Tzimiskes: personal rule of Basil II Bulgar-
octonus begins.
Peter Orseolo I elected Doge.
- 976-979 Revolt of Bardas Sclerus.
- 980 Accession of Vladímir in Russia.
- 985 Fall of the eunuch Basil.
- 986-1018 Great Bulgarian War.
- 987-989 Conspiracy of Phocas and Sclerus.
- 988 The Fātimid Caliphs occupy Syria.
- 989 Baptism of Vladímir of Russia.
Vladímir captures Cherson.
- 991 The Fātimids re-occupy Syria.
- 991-1009 Reign of Peter Orseolo II as Doge.
- 992 (19 July) First Venetian treaty with the Eastern Empire.
- 994 Saif-ad-Daulah takes Aleppo and establishes himself in Northern Syria.
- 994-1001 War with the Fātimids.
- 995 Basil II's campaign in Syria.
- 996 (Jan.) *Novel* against the Powerful.
Defeat of the Bulgarians on the Spercheus.
- 997 Accession of St Stephen in Hungary, and conversion of the Magyars.
- 998-1030 Reign of Maḥmūd of Ghaznah.
- 1006 Vladímir of Russia makes a treaty with the Bulgarians.
- 1009 The Patriarch Sergius erases the Pope's name from the diptychs.
- 1014 Battle of Cimbalongu; death of the Tsar Samuel.
- 1015 Death of Vladímir of Russia.
- 1018-1186 Bulgaria a Byzantine province.
- 1021-1022 Annexation of Vaspurakan to the Empire.
- 1024 The Patriarch Eustathius attempts to obtain from the Pope the autonomy
of the Greek Church.
- 1025 (15 Dec.) Death of Basil II and accession of Constantine VIII.
- 1026 Fall of the Orseoli at Venice.
- 1028 (11 Nov.) Death of Constantine VIII and succession of Zoë and
Romanus III Argyrus.
- 1030 Defeat of the Greeks near Aleppo.
- 1031 Capture of Edessa by George Maniaces.
- 1034 (12 April) Murder of Romanus III and accession of Michael IV the
Paphlagonian.
Government of John the Orphanotrophos.
- 1038 Death of St Stephen of Hungary.
Success of George Maniaces in Sicily.
The Seljūq Tughril Beg proclaimed.
- 1041 (10 Dec.) Death of Michael IV and succession of Michael V Calaphates.
Banishment of John the Orphanotrophos.
- 1042 (21 April) Revolution in Constantinople; fall of Michael V.
Zoë and Theodora joint Empresses.
(11-12 June) Zoë's marriage; accession of her husband, Constantine IX
Monomachus.
- 1043 Michael Cerularius becomes Patriarch.
Rising of George Maniaces; his defeat and death at Ostrovo.
- 1045 Foundation of the Law School of Constantinople.
- 1046 Annexation of Armenia (Ani) to the Empire.
- 1047 Revolt of Tornicius.

- 1048 Appearance of the Seljûqs on the eastern frontier of the Empire.
 1050 Death of the Empress Zoë.
 1054 (20 July) The Patriarch Michael Cerularius breaks with Rome; schism between the Eastern and Western Churches.
 1055 (11 Jan.) Death of Constantine IX; Theodora sole Empress.
 The Seljûq Tughril Beg enters Baghdad.
 1056 (31 Aug.) Death of Theodora and proclamation of Michael VI Stratioticus.
 1057 Revolt of Isaac Comnenus. Deposition of Michael VI.
 (1 Sept. ?) Isaac I Comnenus crowned Emperor at Constantinople.
 1058 Deposition and death of Michael Cerularius.
 1059 Treaty of Melî.
 Abdication of Isaac Comnenus.
 1059-1067 Reign of Constantine X Ducas.
 1063 Death of Tughril Beg.
 1063-1072 Reign of the Seljûq Alp Arslân.
 1064 Capture of Ani by the Seljûqs, and conquest of Greater Armenia.
 1066 Foundation of the Nîzamîyah University at Baghdad.
 1067-1071 Reign of Romanus III Diogenes.
 1071 Capture of Bari by the Normans and loss of Italy.
 Battle of Manzikert.
 The Seljûqs occupy Jerusalem.
 1071-1078 Reign of Michael VII Parapinaces Ducas.
 1072-1092 Reign of the Seljûq Malik Shâh.
 1077 Accession of Sulaimân I, Sultan of Rûm.
 1078 The Turks at Nicaea.
 1078-1081 Reign of Nicephorus III Botaniates.
 1080 Alliance between Robert Guiscard and Pope Gregory VII.
 Foundation of the Armeno-Cilician kingdom.
 1081-1118 Reign of Alexius I Comnenus.
 1081-1084 Robert Guiscard's invasion of Epirus.
 1082 Treaty with Venice.
 1086 Incursions of the Patzinaks begin.
 1091 (29 April) Defeat of the Patzinaks at the river Leburnium.
 1094-1095 Invasion of the Cumans.
 1094 Council of Piacenza.
 1095 (18-28 Nov.) Council of Clermont proclaims the First Crusade.
 1096 The Crusaders at Constantinople.
 1097 The Crusaders capture Nicaea.
 1098 Council of Bari. St Anselm refutes the Greeks.
 1099 Establishment of the Kingdom of Jerusalem.
 1100 (18 July) Death of Godfrey of Bouillon.
 1104 Defeat of the Crusaders at Harrân.
 1107 Bohemond's expedition against Constantinople.
 1108 Battle of Durazzo.
 Treaty with Bohemond.
 1116 Battle of Philomelium.
 1118-1143 Reign of John II Comnenus.
 1119 First expedition of John Comnenus to Asia Minor.
 1122 Defeat of the Patzinaks near Eski-Sagra.
 1122-1126 War with Venice.
 1128 The Emperor John Comnenus defeats the Hungarians near Haram.
 1137 (May) Roger II of Sicily's fleet defeated off Trani.
 1137-1138 Campaign of John Comnenus in Cilicia and Syria.
 1143-1180 Reign of Manuel I Comnenus.
 1147-1149 The Second Crusade.
 1147-1149 War with Roger II of Sicily.
 1151 The Byzantines at Ancona.
 1152-1154 Hungarian War.
 1154 Death of Roger II of Sicily.

- 1158 Campaign of Manuel Comnenus in Syria.
 1159 His solemn entry into Antioch; zenith of his power.
 1163 Expulsion of the Greeks from Cilicia.
 1164 Battle of H̄arim.
 1168 Annexation of Dalmatia.
 1170 The Emperor Manuel attempts to re-unite the Greek and Armenian Churches.
 1171 Rupture of Manuel with Venice.
 1173 Frederick Barbarossa besieges Ancona.
 1176 Battle of Myriocephalum.
 Battle of Legnano.
 1177 Peace of Venice.
 1180-1183 Reign of Alexius II Comnenus.
 1180 Foundation of the Serbian monarchy by Stephen Nemanja.
 1182 Massacre of Latins in Constantinople.
 1183 (Sept.) Andronicus I Comnenus becomes joint Emperor.
 (Nov.) Murder of Alexius II.
 1185 The Normans take Thessalonica.
 Deposition and death of Andronicus; accession of Isaac II Angelus.
 1185-1219 Reign of Leo II the Great of Cilicia.
 1186 Second Bulgarian Empire founded.
 1187 Saladin captures Jerusalem.
 1189 Sack of Thessalonica.
 1189-1192 Third Crusade.
 1190 Death of Frederick Barbarossa in the East.
 Isaac Angelus defeated by the Bulgarians.
 1191 Occupation of Cyprus by Richard Coeur-de-Lion.
 1192 Guy de Lusignan purchases Cyprus from Richard I.
 1193-1205 Reign of the Doge Enrico Dandolo.
 1195 Deposition of Isaac II; accession of Alexius III Angelus.
 1197-1207 The Bulgarian Tsar Johannitsa (Kalojan).
 1201 (April) Fourth Crusade. The Crusaders' treaty with Venice.
 (May) Boniface of Montferrat elected leader of the Crusade.
 1203 (17 July) The Crusaders enter Constantinople.
 Deposition of Alexius III; restoration of Isaac II with Alexius IV Angelus.
 1203-1227 Empire of Jenghiz Khan.
 1204 (8 Feb.) Deposition of Isaac II and Alexius IV; accession of Alexius V Ducas (Mourtzouphlos).
 (13 April) Sack of Constantinople.
 (16 May) Coronation of Baldwin, Count of Flanders, and foundation of the Latin Empire of Constantinople.
 The compulsory union of the Eastern and Western Churches.
 The Venetians purchase the island of Crete.
 Alexius Comnenus founds the state of Trebizond.
 1205 (14 April) The Bulgarians defeat the Emperor Baldwin I at Hadrianople.
 1206 (21 Aug.) Henry of Flanders crowned Latin Emperor of Constantinople.
 Theodore I Lascaris crowned Emperor of Nicaea.
 1208 Peace with the Bulgarians.
 1210 The Turks of Rûm defeated on the Maeander by Theodore Lascaris.
 1212 Peace with Nicaea.
 1215 The Fourth Lateran Council.
 1216 Death of the Emperor Henry, and succession of Peter of Courtenay.
 1217 Stephen crowned King of Serbia.
 1218 Death of Geoffrey of Villehardouin, Prince of Achaia.
 1219 Creation of a separate Serbian Church.
 1221-1228 Reign of Robert of Courtenay, Latin Emperor of Constantinople.
 1222 Recovery of Thessalonica by the Greeks of Epirus.
 Death of Theodore Lascaris, Emperor of Nicaea. Accession of John III Vatatzes.

- 1222 First appearance of the Mongols in Europe.
 1224 The Emperor of Nicaea occupies Hadrianople.
 1228 Death of Stephen, the first King of Serbia.
 1228-1237 Reign of John of Brienne, Latin Emperor of Constantinople.
 1230 Destruction of the Greek Empire of Thessalonica by the Bulgarians.
 1234 Fall of the Kin Dynasty in China.
 1235 Revival of the Bulgarian Patriarchate.
 1236 Constantinople attacked by the Greeks and Bulgarians.
 1236 (?) Alliance between the Armenians and the Mongols.
 1237 Invasion of Europe by the Mongols.
 1237-1261 Reign of Baldwin II, last Latin Emperor of Constantinople.
 1241 Battles of Liegnitz and Mohi.
 Death of John Asen II; the decline of Bulgaria begins.
 1244 The Despotat of Thessalonica becomes a vassal of Nicaea.
 1245 Council of Lyons.
 1246 Reconquest of Macedonia from the Bulgarians.
 1254 (30 Oct.) Death of John Vatatzes; Theodore II Lascaris succeeds as Emperor of Nicaea.
 Submission of the Despot of Epirus to Nicaea.
 Mamlūk Sultans in Egypt.
 1255-1256 Theodore II's Bulgarian campaigns.
 1256 Overthrow of the Assassins by the Mongols.
 1258 Death of Theodore II Lascaris. Accession of John IV Lascaris.
 Destruction of Baghdad by the Mongols and overthrow of the Caliphate.
 1259 (1 Jan.) Michael VIII Palaeologus proclaimed Emperor of Nicaea.
 1259-1294 Reign of Kublai Khan.
 1260 The Egyptians defeat the Mongols at 'Ain Jalūt.
 1261 (25 July) Capture of Constantinople by the Greeks; end of the Latin Empire.
 1261-1530 Abbasid Caliphate in Cairo.
 1266 (Feb.) Charles of Anjou's victory over Manfred at Benevento.
 1267 (27 May) Treaty of Viterbo.
 1267-1272 Progress of Charles of Anjou in Epirus.
 1270 (25 Aug.) Death of St Louis.
 1274 Ecumenical Council at Lyons; union of the Churches again achieved.
 1276 Leo III of Cilicia defeats the Mamlūks.
 1278 Leo III of Cilicia defeats the Seljūqs of Iconium.
 1281 Joint Mongol and Armenian forces defeated by the Mamlūks on the Orontes.
 (18 Nov.) Excommunication of Michael Palaeologus; breach of the Union.
 Victory of the Berat over the Angevins.
 1282 (30 May) The Sicilian Vespers.
 (11 Dec.) Death of Michael Palaeologus. Accession of Andronicus II.
 c. 1290 Foundation of Wallachia.
 1291 Fall of Acre.
 1299 Osmān, Emir of the Ottoman Turks.
 1302 Osmān's victory at Baphaeum.
 End of the alliance between the Armenians and the Mongols.
 1302-1311 The Catalan Grand Company in the East.
 1308 Turks enter Europe.
 Capture of Ephesus by the Turks.
 1309 Capture of Rhodes from the Turks by the Knights of St John.
 1311 Battle of the Cephissus.
 1326 Brusa surrenders to the Ottoman Turks.
 (Nov.) Death of Osmān.
 1326-1359 Reign of Orkhan.
 1328-1341 Reign of Andronicus III Palaeologus.
 1329 The Ottomans capture Nicaea.
 1330 (28 June) Defeat of the Bulgarians by the Serbians at the battle of Velbuzd.

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- 1331 (8 Sept.) Coronation of Stephen Dušan as King of Serbia.
 - 1336 Birth of Timūr.
 - 1337 The Ottomans capture Nicomedia.
Conquest of Cilicia by the Mamlūks.
 - 1341 Succession of John V Palaeologus. Rebellion of John Cantacuzene.
 - 1342-1344 Guy of Lusignan King of Cilicia.
 - 1342-1349 Revolution of the Zealots at Thessalonica.
 - 1344-1363 Reign of Constantine IV in Cilicia.
 - 1345 Stephen Dušan conquers Macedonia.
 - 1346 Stephen Dušan crowned Emperor of the Serbs and Greeks.
 - 1347 John VI Cantacuzene takes Constantinople.
 - 1348 Foundation of the Despotat of Mistra.
 - 1349 Independence of Moldavia.
 - 1350 Serbo-Greek treaty.
 - 1354 The Turks take Gallipoli.
 - 1355 Abdication of John VI Cantacuzene. Restoration of John V.
(20 Dec.) Death of Stephen Dušan.
 - 1356 The Turks begin to settle in Europe.
 - 1357 The Turks capture Hadrianople.
 - 1359-1389 Reign of Murād I.
 - 1360 Formation of the Janissaries from tribute-children.
 - 1363-1373 Reign of Constantine V in Cilicia.
 - 1365 The Turks establish their capital at Hadrianople.
 - 1368 Foundation of the Ming dynasty in China.
 - 1369 (21 Oct.) John V abjures the schism.
 - 1371 (26 Sept.) Battle of the Maritza.
Death of Stephen Uroš V.
 - 1373 The Emperor John V becomes the vassal of the Sultan Murād.
 - 1373-1393 Leo VI of Lusignan, the last King of Armenia.
 - 1375 Capture and exile of Leo VI of Armenia.
 - 1376-1379 Rebellion of Andronicus IV.
Coronation of Tvrtko as King of the Serbs and Bosnia.
 - 1379 Restoration of John V.
 - 1382 Death of Louis the Great of Hungary.
 - 1387 Turkish defeat on the Toplica.
Surrender of Thessalonica to the Turks.
 - 1389 (15 June) Battle of Kossovo; fall of the Serbian Empire.
 - 1389-1403 Reign of Bāyazīd.
 - 1390 Usurpation of John VII Palaeologus.
 - 1391 Death of John V. Accession of Manuel II Palaeologus.
(23 Mar.) Death of Tvrtko I.
Capture of Philadelphia by the Turks.
 - 1393 Turkish conquest of Thessaly.
(17 July) Capture of Trnovo; end of the Bulgarian Empire.
 - 1394 (10 Oct.) Turkish victory at Rovine in Wallachia.
 - 1396 (25 Sept.) Battle of Nicopolis.
 - 1397 Bāyazīd attacks Constantinople.
 - 1398 The Turks invade Bosnia.
Timūr invades India and sacks Delhi.
 - 1401 Timūr sacks Baghdad.
 - 1402 (28 July) Timūr defeats the Ottoman Sultan Bāyazīd at Angora.
 - 1402-1413 Civil war among the Ottoman Turks.
 - 1403 (21 Nov.) Second battle of Kossovo.
 - 1405 Death of Timūr.
 - 1409 Council of Pisa.
 - 1413-1421 Reign of Mahomet I.
 - 1413 (10 July) Turkish victory at Chamerlū.
 - 1416 The Turks declare war on Venice.
(29 May) Turkish fleet defeated off Gallipoli.
 - 1418 Death of Mircea the Great of Wallachia.

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- 1421-1451 Reign of Murād II.
 - 1422 Siege of Constantinople by the Turks.
 - 1423 Turkish expedition into the Morea.
Thessalonica purchased by Venice.
 - 1423-1448 Reign of John VIII Palaeologus.
 - 1426 Battle of Chirokoitia.
 - 1430 Capture of Thessalonica by the Turks.
 - 1431 Council of Basle opens.
 - 1432 Death of the last Frankish Prince of Achaia.
 - 1438 (9 April) Opening of the Council of Ferrara.
 - 1439 (10 Jan.) The Council of Ferrara removed to Florence.
(6 July) The Union of Florence.
Completion of the Turkish conquest of Serbia.
 - 1440 The Turks besiege Belgrade.
 - 1441 John Hunyadi appointed *voivode* of Transylvania.
 - 1443-1468 Skanderbeg's war of independence against the Turks.
 - 1444 (July) Peace of Szegedin.
(10 Nov.) Battle of Varna.
 - 1446 Turkish invasion of the Morea.
 - 1448 (17 Oct.) Third battle of Kossovo. Accession of Constantine XI Palaeologus.
 - 1451 Accession of Mahomet II.
 - 1453 (29 May) Capture of Constantinople by the Turks.
 - 1456 The Turks again besiege Belgrade.
 - 1457 Stephen the Great succeeds in Moldavia.
 - 1458 The Turks capture Athens.
 - 1459 Final end of medieval Serbia.
 - 1461 Turkish conquest of Trebizond.
 - 1462-1479 War between Venice and the Turks.
 - 1463 Turkish conquest of Bosnia.
 - 1468 Turkish conquest of Albania.
 - 1475 Stephen the Great of Moldavia defeats the Turks at Racova.
 - 1479 Venice cedes Scutari to the Turks.
 - 1484 The Montenegrin capital transferred to Cetinje.
 - 1489 Venice acquires Cyprus.
 - 1499 Renewal of Turco-Venetian War.
 - 1517 Conquest of Egypt by the Turks.
 - 1523 Conquest of Rhodes by the Turks.
 - 1537-1540 Third Turco-Venetian War.
 - 1571 Conquest of Cyprus from Venice by the Turks.